[illegible] Account [illegible]
[illegible]ELAND,

OF THE

Maid at Dublin ;

[illegible]culouſly ſtruck by the Hand of Hea-
[illegible]en, and Burning by a Supernatural Fire ;
In which deplorable condition ſhe ſtill conti-
nues ; With her penitent behaviour and
diſcourſes ſince the recovery of her Speech.
And other Remarkable Paſſages relating to this
Stupendious Judgement.

*As Communicated in a Letter received by the
laſt Poſt*, Jan. 14 *from Mr.* Moune *her
Maſter, living in Chriſt-Church-Yard in*
Dublin.

Alſo ſeveral Hiſtorical Inſtances in the like
kind ; Publiſhed for a Warning for all to a-
void ſuch Prophane Execrations.

When Gods Judgments are upon the earth, let the
Inhabitants learn Righteouſneſs.

With Allowance.

Printed for P. [illegible], and ſold by R. Bell, at
the Blew-Anchor, in Pye-corner.

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A Full Account from
IRELAND
Of the
Maid at Dublin.

of happineſs, as it is become their intereſt, there were neither God nor Devil, no future reward nor puniſhment: it is no wonder if they firſt wiſh, and at laſt come to believe that there may be none; from this accurſed fountain proceeds that inundation of Atheiſm, which too far has overwhelmed our ungodly Age, and to that bitter root muſt we refer thoſe ſpreading branches of Infidelity, which vainly endeavour to clould all inſtances of Divine Judgments upon notorious ſinners, with a ſhadow of Fiction or improbability.

The deplorable condition of the unhappy Maid at Dublin, who lies ſeverely languiſhing under the ſevere rod of incenſed Heaven, is ſufficiently notorious in it ſelf to challenge belief from any perſon not obſtinately incredulous, and at once affect our Hearts with trembling and our eyes with tears, at the relation of ſo eminent and dreadful a puniſhment: It is not a thing that hapned many Ages ſince, in ſome ſtrange remote Regions, or done in a corner, but in this very Month of January, amongſt our own people, in our Siſter Nation, and chief City of that Kingdom, confirmed and atteſted (without injuring truth, I may affirm it) by ſome hundreds of Letters, to perſons of repute in this City of London, from their Friends and Correſpondencies.

Some brief account of it has already been made publick, what further tydings we have received by Letters of a freſher date, we ſhall here acquaint you: but firſt be pleaſed to take the matter of fact fully and truly as it hapned, which is thus.

This party, or wretched ſubject, whoſe Name we have no Commiſſion to diſcover, and for ſeveral reaſons think fit to conceal.) was Servant-Maid to one Mr. Mount, living in Chriſt-Church Yard in Dublin, a perſon of good account and worth, and indeed ſhe ſeemed to be a better Servant than a Chriſtian, for though ſhe would very orderly diſpatch her houſhold-work, yet ſhe had got a moſt wicked habit or cuſtom, when ſhe was asked any queſtion, to anſwer with an Imprecation or Confirmative Curſe on her ſelf, Let me be burned, or, The Devil burn me, if it be not ſo: particularly one day, on occaſion of ſomething being loſt, or miſlaid (what it was is variouſly reported, but moſt agree it was a Silver Tankard) ſhe was very ſeriouſly examined about it, and after ſeveral ſtout denials, ſeveral times repeated her wonted Curſe, ſaying often very ſolemnly: The Devil burn me alive if I know any thing of it, or what's become of it, or to that wicked effect: inſomuch that her Miſtriſs removed her for it, and adviſed her to forbear ſuch extravagant and prophane expreſſions, though ſhe ſeemed not at all to regard her pious Admonitions: But that evening her Maſter and Miſtreſs being gone to bed, and ſhe left up alone, about her uſual occaſions, her Maſter was on a ſudden, towards midnight, ſurpriſed with the noiſe of a ſtrange and unuſual Groaning, which after ſome time obliged him to get up, to ſatisfie his curioſity, what might be the cauſe of ſuch heart-piercing moans, which ſeemed as the laſt Accents of ſome miſerable departing ſoul: no ſooner came he down ſtairs into the Kitchen, but he finds his Maid lying in a moſt miſerable condition, for though ſhe were alive, ſhe was ſenceleſs, and all her fingers, hands, arms, and face wonderfully burnt, and yet neither fire nor candle near her, and (as it appeared afterwards) ſhe burnt in the ſame manner in other parts of the body, and yet her Cloaths not prejudiced in the leaſt. When they went to touch her, her Fleſh felt hot, as not to be endured, and it appeared to be a kind of burning far different from our common fire: it was only in the skin and ſuperficies of the fleſh, and that it does ſomewhat waſte, but not violently conſume, nor ſinks far deep to deſtroy the vital parts, ſo that ſhe appears a perfect emblem of infernal miſery, ſtill burning without conſuming, and dying without being able to dye.

Whereat Phyſicians were ſent for, but in vain, this being an Eriſephelas, or St. Anthonies fire, not liable to the verge of Art, but only in the merciful power of the Omnipotent Phyſician, to releaſe them whom he has viſited to make them Monuments of his Juſtice. She was removed into Exchequer-Lane, where ſhe was viſited by the greateſt part of the City with admiration, remaining for 2 whole days, without being able to ſpeak; or appearing to have the uſe of any of her ſences; but on the third day, it pleaſed the Lord to reſtore her underſtanding and ſpeech, which ſhe no ſooner received, but being asked how ſhe came into that deplorable condition, ſhe with many ſighs anſwered, That ſhe was taken on a ſudden as if ſhe had been flung into a mighty fierce fire; and that the torment thereof was ſtill beyond expreſſion, but ſhe acknowledged it to be a Viſitation from heaven and a juſt Judgment of God upon her, for her wicked Curſing, and Prophane wiſhes: being futher diſcourſed with, ſhe ſeemed too inclinable to diſpair, alledging that ſhe had been ſo notorious a ſinner, that God would never pardon her, but had cut her off for ever, and juſtly damned her to eternity, whereupon

Several able Divines were ſent for, whom ſhe entertained very patiently: they applyed the Balm of Gilead to her wounded Spirit, and ſupported her Heart with thoſe Rich Cordials of promiſes of pardon and forgiveneſs, wherewith the Book of God is plentifully ſtored: Theſe they ſo excellently opened, and ſo cloſely brought them home to her condition, that ſhe ſeemed to receive ſome ſatisfaction from their diſcourſes, and at laſt burſt out into this pathetical Ejaculation. And is there ſtill mercy and pardon for ſo vile a wretch as I! Oh my God, though my preſent pain be very grievous, yet let me ſuffer it for many years, ſo I may but enjoy thee at laſt.

They concluded that day with prayer, wherein ſhe ſeemed very devout and much affected: Every day ſince ſhe has been viſited by able Men, and gives very ſatiſfactory anſwers, acknowledging her Sins and Gods Juſtice, in laying this affliction upon her, ſo that 'tis generally hoped that this temporal Judgment is inflicted on her, that ſhe may eſcape Death Eternal.

She continues ſtill in the ſame condition, and can receive food, but takes ſo very little of it at a time, that it is believed that unleſs God reſtore her, ſhe will in ſhort time waſte away.

Our laſt Letters that gave any account of her, were dated the Fourteenth of this inſtant January; and we can ſay no more of her, but leave her to the infinite mercies of her Almighty Creator, hopeing (which ſhe alſo often expreſſes to be the great deſire of her heart) that her example may Warn and deter all others that ſee her, or ſhall hear this faithful Relation of her condition, to avoid and abandon all ſuch horrid Execrations, Curſings, wicked wiſhes, and prophane expreſſions, leſt a worſe thing come upon them.

Tunc tua Res agiter paries cum proximus ardet.

Shall the Lyon Roar, and we not tremble, or the tempeſt of Gods wrath be ſo effectually and miraculouſly powered down, and we preſume to practice the very ſame ſins for which this poor Creature is made a Monument of Divine juſtice and dreadful ſpectacle of miſery; as the holy Scriptures (wherein ſuch judgments come to paſs) for our inſtruction, and no doubt every one ought to reap profit to himſelf by ſuch Examples, as well thoſe which are preſented dayly to them by experience, as thoſe that have been done in Ages paſt, and are by the benifit of Hiſtory preſerved from oblivion: of which latter kind give us leave to add one or two from Authentick Authors, ſomewhat Reſembling this modern one we have here Related.

An eminent Author in his Comment upon the 15 Chap. of the firſt Epiſtle to the Corinthians, tells us of a Rude Debauch in Germany, who amongſt other Extravagancies, had got a habit that the Devil muſt come in almoſt every ſentence that paſt his Lips; if walking he treads awry, if any thing hurt or anger him, or the like, ſtraight the Devil muſt be in his Mouth; for which, though he were often Reproved by ſome godly Neighbors, yet it was in vain, he continued his deteſtable Phraſe, till one time paſſing over a Bridge, he fell down, or ſtumbled, and in his fall (inſtead of calling upon God) uttered theſe words, Hoiſt up with a hundred Devils: which he had no ſooner ſpoken, but the Devil whom he had ſo often invoked, did appear, and ſtrangled him, and carried away his Carcaſs.

A Carter in Stafford-ſhire Riding before on the Shafts as he drove his Team, fell into a horrid fit of Swearing and curſing the poor Cattle, wiſhing a plague of God tor 'um, &

&c. But going in his fury to leap down to beat them, he accidentally fell down, and the Waggon being heavy loaded, the Wheels ran over his head and neck, and miſerably bruiſed him to pieces.

A Shoe-maker living ſome years ſince in London, had a wicked cuſtome of ſwearing that horrid Oath, By Gods Blood; one Evening as he was often repeating it, being in a great Rage with a Prentice, his Noſe immediately fell a bleeding, which by no means could be ſtanched, ſo that he bled to Death in that ſad manner.

At St. Gallus, a Town in Helvetia, a poor Man that got his living by whit'ning Linnen, having buzzled himſelf with drink, vomited out many terrible Curſes, as well againſt himſelf, as others; amongſt the reſt, he wiſht if ever he went into the Fields to his old trade, that the Devil might come and break his neck: but when ſleep had allay'd the fumes of his Liquor, and ſobriety reſtored his ſences, he went again to his old Trade, remembring indeed his late words, but not regarding them; however, the Devil to ſhew his diligence, attended him at the place and asked him if he remembred his offer and engagement, and whether he might not juſtly break his neck, and withal ſtruck the poor man, trembling with fear, over the ſhoulders, that his feet and hands preſently dryed up, ſo that he was not able to ſtir, till by the help of men he was carried home, the Lord not giving Satan ſo much power as he wiſht himſelf, yet permitting him ſo far to plague him, for his amendment, and our example.

The *Saxon* Chronicles relate of Henry Earl of Schwartburg, who uſed commonly to wiſh he might be drowned or ſtifled in a Houſe of Office, if he did not ſo, or ſo, and as he wiſht, he was ſerved, being Murthered in the Privy belonging to St. Peters Monaſtry in Erford.

In the year of our Lord. 1649. a certain rump-Souldier quartering at Ware, went down with ſome perſons of the Town into the Meadows, where he would needs go into the River to waſh himſelf, but ſeeing the water very ſhallow, he aſkt whether the River were no where deeper, that he might ſwim? whereupon they ſhewed him another place, but withal told him, it was not only exceeding deep but dangerous, becauſe there was there a kind of Whirlpool: To whom he deſperately replyed, I care not, let it be as deep as Hell I'le in, let it whirle me to the Divel: And immediately ſaying this, he jumpt into the River, but ſunk to rights, and was never ſeen more.

Conradus in his Theatrum Memorabilium, relates upon his own knowledge of a Lady in Bavaria, that being ſuſpected by her Husband of too much familiarity with a young Baron dwelling near, and once in particular upon ſome very violent ſuſpitions taxed for keeping him company, denyed all Correſpondence with him, with a thouſand proteſtations; and being then great with-child, ſolemnly wiſht that ſhe might never be delivered of that Child ſhe then went withal, or that it might prove a Monſter, if ſhe were ever guilty of any undecent or unchaſte Converſation with that Gentleman; With which Aſſeverations, her Husband being ſatisfied, quitted his jealouſies, and received her into favour as much as ever. But about two months after when her time was out, ſhe fell into Labour, and continued ſo in extremity of pangs for five whole days, and could by no help nor Art be delivered, ſo that at laſt being juſt ready to give up the Ghoſt, ſhe openly acknowledged it to be a Righteous Judgement both for ſuch her ſinful oath and filthy Adultery. For this the Birth ſhe was then in Travel with, was not of her Husbands begetting, but the before-mentioned Barons, ſaying which, ſhe miſerably dyed, and being afterwards open'd, behold a Monſter indeed in her Womb, for it had the perfect ſhape of a [illegible], [illegible] [illegible] ly like an Owle, and the feet with claws [illegible] like thoſe of an Ox [illegible] [illegible] Divine vengeance; [illegible] Againſt [illegible] and 2ly. Againſt all ſuch prophane [illegible]; and which may warn all, eſpecially Women, in ſuch a condition, to ſet a Watch before their Lips, leaſt God ſhould viſit for ſuch Raſh and wicked ſpeeches, in that terrible hour of pangs and tortures, which Eves Transgreſſion has entailed on that Sex in Child-bearing.

A Fiſher-man belonging to bright Hempſton in Suſſex, coming home with his Boat loaden with Mackerells, and they being the firſt that had been taken that year, abundance of People flockt about him to buy them, and ſome of them would needs go into his Boat; whereat he being mightily enraged, cryed out, God confound me if I do not break your necks, and catching up a pole, went furiouſly to ſtrike at them, but fell backward and broke his own Neck, ſo that he never ſpake a word after wards.

A Perſon in the Canton Helvetia, in the year 1652, having privately borrowed a Sum of money of a friend without any witneſs, or any thing to ſhow for it, after he had made uſe of it a long time, and the Perſon that lent it him had occaſion for it again; grew ſo ungratefully

un-

[illegible] the [illegible] that he [illegible] thing, [illegible] he was [illegible] vehemently with Oaths and pro- [illegible] having no Remedy left him, de- [illegible] him to lay the thing to his Conſcience, &c. After he was gone, this Villain being at dinner with his Wife, began to glory of his exploit, in cheating the man of his money. To whom the Woman, being of better Principles, anſwered, I wonder Husband how you dare do theſe things! Piſh, ſays he, in ſcorn, you are a fool, who dares not forſwear himſelf for ſuch a ſum, deſerves to dye a Beggar? Ile warrant thee Wench, a Lye never choaks me. But behold the juſt hand of God in this preſumptuous wretch, for immediately as he ſpake theſe Words, a piece of Rind of Bacon, which he was eating, ſtuck in his Throat, and ſo continued 24 hours, not to be moved by any care, till he dyed, being choaked, notwithſtanding his impudent bragging with that Lye in his mouth, thoſe being the laſt Words he was ever able audibly to utter.

But moſt oppoſite is that of a young Courtier of Mansfield, mentioned by Cyracus in his Treatiſe, De Elegantijs veteris Adami. This Gallant had a wicked cuſtome in any earneſt Aſſeveration, to ſay, The Devil take me if it

[illegible]
[illegible]
[illegible]
[illegible]
[illegible] to bridle their tongue [illegible]
[illegible] for the future.

Which uſe I hope all conſiderate perſons will think of our well-intending pains in publiſhing the preſent Relation.

—Felix quem faciunt,

MVSEVM
BRITAN
NICVM

FINIS.

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